EXEGESIS STUDY ESSAY ON PROVERBS CHAPTER 29

箴言第二十九章釋經研究論文

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PART I: INTRODUCTION AND CONTEXT

第一部分：引言與背景

Proverbs 29 belongs to the final section of the "Proverbs of Solomon, copied by the men of Hezekiah" (Proverbs 25:1–29:27). This chapter forms the climactic conclusion to the Hezekian collection, a body of wisdom assembled during the great revival under King Hezekiah (c. 715–686 BC). The chapter weaves together themes of governance and justice (vv. 2, 4, 12, 14, 26), parental discipline (vv. 3, 15, 17), wisdom versus folly (vv. 1, 3, 8–9, 11, 20), social ethics (vv. 5, 7, 13, 24), the nature of sin and righteousness (vv. 6, 10, 16, 22, 27), divine revelation (v. 18), pride and humility (v. 23), and the fear of man versus trust in God (vv. 25–26).

箴言第二十九章屬於「希西家的人所謄錄的所羅門箴言」（箴言25:1–29:27）的最後部分。本章構成希西家文集的高潮結語，這是在希西家王偉大復興時期（約公元前715-686年）所編纂的智慧文集。本章交織了治理與公義（第2、4、12、14、26節）、父母管教（第3、15、17節）、智慧與愚昧（第1、3、8-9、11、20節）、社會倫理（第5、7、13、24節）、罪與義的本質（第6、10、16、22、27節）、神聖啟示（第18節）、驕傲與謙卑（第23節），以及懼怕人與信靠神（第25-26節）等主題。

PART II: VERSE-BY-VERSE EXEGESIS

第二部分：逐節釋經

VERSE 1 | 第一節

Hebrew (MT): אִישׁ תְּוֹכָחוֹת מַקְשֶׁה־עֹרֶף פֶּתַע יִשָּׁבֵר וְאֵין מַרְפֵּא׃

Transliteration: *'Ish tokhachot maqsheh-'oreph, peta' yishaver ve'ein marpe'.*

Greek (LXX): Κρείσσων ἀνὴρ ἐλέγχων ἀνδρὸς σκληροτραχήλου· ἐξαίφνης γὰρ φλεγομένου αὐτοῦ, οὐκ ἔστιν ἴασις.

LXX Transliteration: *Kreissōn anēr elegchōn andros sklērotrachēlou; exaiphnēs gar phlegomenou autou, ouk estin iasis.*

Translation | 翻譯**:** "A man of reproofs who hardens his neck will suddenly be broken beyond remedy."「常受責備而硬著頸項的人，他必頃刻敗壞，無法可治。」

Linguistic Analysis | 語言分析

The Hebrew word **תּוֹכָחוֹת** (*tokhachot*) is the plural of *tokhachah*, meaning "reproofs, corrections, rebukes." It derives from the root יָכַח (*yakach*), "to prove, argue, reprove." The noun emphasizes repeated, ongoing correction. The phrase **מַקְשֶׁה עֹרֶף** (*maqsheh 'oreph*) literally means "making hard the neck/nape"—a powerful metaphor drawn from the imagery of an ox that stiffens its neck to resist the yoke. The word **עֹרֶף** (*'oreph*) specifically refers to the back of the neck (nape), which is the part turned away from the one calling. The verb **יִשָּׁבֵר** (*yishaver*, Niphal imperfect of שָׁבַר) means "will be shattered, broken"—denoting catastrophic, irreversible destruction. The term **מַרְפֵּא** (*marpe'*) from the root רָפָא (*rapha'*, "to heal") means "healing, remedy, cure."

希伯來文 **תּוֹכָחוֹת**（*tokhachot*）是 *tokhachah* 的複數形式，意為「責備、糾正、訓斥」。源自字根 יָכַח（*yakach*），「證明、論證、責備」。這個名詞強調反覆持續的糾正。短語 **מַקְשֶׁה עֹרֶף**（*maqsheh 'oreph*）字面意思是「使頸項/後頸堅硬」——這是一個強有力的隱喻，取自牛僵硬脖子抵抗軛的意象。**עֹרֶף**（*'oreph*）特指後頸（頸背），即轉身離開呼喚者的那一面。動詞 **יִשָּׁבֵר**（*yishaver*，שָׁבַר 的 Niphal 未完成式）意為「將被粉碎、折斷」——表示災難性的、不可逆轉的毀滅。**מַרְפֵּא**（*marpe'*）源自字根 רָפָא（*rapha'*，「醫治」），意為「醫治、補救、治療」。

The LXX renders this quite differently: "A reprover is better than a stiff-necked man" (Κρείσσων ἀνὴρ ἐλέγχων), introducing a comparative structure not present in the Hebrew. The Greek **σκληροτραχήλου** (*sklērotrachēlou*) is a compound of σκληρός ("hard") and τράχηλος ("neck"), precisely calquing the Hebrew idiom. The term **ἴασις** (*iasis*, "healing") corresponds to *marpe'*.

七十士譯本的翻譯相當不同：「責備人的勝過硬著頸項的人」（Κρείσσων ἀνὴρ ἐλέγχων），引入了希伯來文中不存在的比較結構。希臘文 **σκληροτραχήλου**（*sklērotrachēlou*）是 σκληρός（「硬」）和 τράχηλος（「頸」）的複合詞，精確地對應了希伯來文的慣用語。**ἴασις**（*iasis*，「醫治」）對應 *marpe'*。

Theological Exegesis | 神學釋義
This verse establishes the chapter's opening theme: the catastrophic danger of refusing divine correction. The "stiff-necked" metaphor recurs throughout Scripture to describe Israel's rebellious nature (Exodus 32:9; 33:3; Deuteronomy 9:6; 2 Chronicles 36:16; Jeremiah 17:23; Acts 7:51).

本節建立了本章的開頭主題：拒絕神聖糾正的災難性危險。「硬著頸項」的隱喻在整本聖經中反覆出現，用以描述以色列悖逆的本性（出埃及記32:9；33:3；申命記9:6；歷代志下36:16；耶利米書17:23；使徒行傳7:51）。

Cross-references | 經文互參**:** Proverbs 1:24–27; 6:15; 1 Samuel 2:25; 2 Chronicles 36:16; Isaiah 48:4; Matthew 18:15–17; Titus 3:10; Hebrews 3:7–8, 12:25.

Commentary Insights | 註釋家洞見

Jamieson-Fausset-Brown (1871): "Hardeneth his neck—with stiff neck, like cattle who try to toss off the yoke. Shall suddenly be destroyed, and that without remedy—like Eli's sons, often reproved but in vain (1 Samuel 2:25); and Israel (2 Chronicles 36:16)."

Jamieson-Fausset-Brown（**1871**年）:「硬著頸項——像牛試圖甩掉軛一樣僵著脖子。必頃刻敗壞，無法可治——如同以利的兒子們，屢受責備卻是枉然（撒母耳記上2:25）；以及以色列（歷代志下36:16）。」

Charles Spurgeon taught that this verse describes God's merciful patience having a limit. The person "often rebuked" has been given extraordinary grace—each reproof is a fresh extension of mercy. Yet when the door of opportunity closes, destruction comes "suddenly" and irrevocably. Spurgeon likened it to Pharaoh, whose hardened heart brought the final plague without remedy.

司布真教導說，這節經文描述了神慈愛的忍耐是有限度的。「常受責備」的人已經獲得了非凡的恩典——每次責備都是憐憫的新延伸。然而當機會之門關閉時，毀滅「頃刻」且不可逆轉地來臨。司布真將此比作法老，他硬著心以致最後的災禍臨到，無法醫治。

John MacArthur emphasizes that the phrase "without remedy" (אֵין מַרְפֵּא) signifies a state beyond the reach of healing—not that God lacks power, but that the person has passed the point of repentance. He connects this to Hebrews 6:4–6 and the blasphemy against the Holy Spirit.

約翰·麥克乃瑟強調「無法可治」（אֵין מַרְפֵּא）一詞表示一種超出醫治範圍的狀態——不是因為神缺乏能力，而是因為那人已經越過了悔改的臨界點。他將此與希伯來書6:4-6和褻瀆聖靈的教導連結。

Derek Prince in his series on "The Fear of the Lord" connects this verse to Proverbs 1:29: "They did not choose the fear of the Lord." Prince teaches that persistent rejection

of correction is ultimately a rejection of the fear of God, which is the beginning of wisdom. Without this holy fear, there is no restraining influence upon the human will.

乃乃克·乃德在其「敬畏耶和華」系列中將此節與箴言1:29連結：「他們不揀選敬畏耶和華。」乃德教導，持續拒絕糾正最終是對敬畏神的拒絕，而敬畏神是智慧的開端。沒有這種聖潔的畏懼，就沒有任何約束人類意志的力量。

Jordan Peterson, from a psychological perspective, would recognize in this proverb the principle that voluntary confrontation with uncomfortable truth is preferable to catastrophic involuntary collapse. Peterson frequently teaches that the person who refuses to accept correction voluntarily will eventually be "corrected" by reality in a far more devastating manner—the archetype of the individual whose pathological avoidance of responsibility leads to total dissolution.

乔丹·彼得森從心理學角度在這箴言中看到一個原則：主動面對令人不適的真相，勝過災難性的被動崩潰。彼得森經常教導，拒絕主動接受糾正的人，最終將以更具毀滅性的方式被現實「糾正」——這是因病態逃避責任而導致全面崩解的原型。

Voddie Baucham applies this principle to the context of child-rearing: parents who fail to correct their children are setting them on a trajectory toward sudden, irreversible consequences. The loving correction of the parent now prevents the harsh correction of reality later.

沃迪·鮑查姆將此原則應用於養育孩子的背景：未能糾正孩子的父母正將他們置於朝向突然、不可逆後果的軌道上。父母現在出於愛的糾正，防止了日後現實的嚴厲糾正。

VERSE 2 | 第二節

Hebrew (MT): בִּרְבָ֣ות צַדִּיקִ֣ים יִשְׂמַ֣ח הָעָ֑ם וּבְמִשֹׁ֥ל רָ֝שָׁ֗ע יֵאָנַ֥ח עָֽם׃

Transliteration: *Birvot tsaddiqim yismach ha'am; uvimshol rasha' ye'anach 'am.*

Greek (LXX): Ἐγκωμιαζομένων δικαίων εὐφρανθήσονται λαοί· ἀρχόντων δὲ ἀσεβῶν στένουσιν ἄνδρες.

LXX Transliteration: *Enkōmiazomenōn dikaiōn euphranthēsontai laoi; archontōn de asebōn stenousin andres.*

Translation | 翻譯: "When the righteous increase, the people rejoice; but when the wicked rule, the people groan."「義人增多，民就喜樂；惡人掌權，民就嘆息。」

Linguistic Analysis | 語言分析
The infinitive construct **בִּרְבוֹת** (*birvot*) from רָבָה (*ravah*, "to increase, multiply") with preposition *b* indicates temporal/conditional: "when the righteous increase/are great." **צַדִּיקִים** (*tsaddiqim*) denotes those who are righteous—not merely moral but aligned with God's covenant standards. **יִשְׂמַח** (*yismach*, Qal imperfect of שָׂמַח) means "rejoices." The counterpart uses **יֵאָנַח** (*ye'anach*, Niphal of אָנַח, "to sigh, groan"), conveying deep, involuntary suffering—the kind of groaning that comes from oppression (cf. Exodus 2:23 where Israel "groaned" under Egyptian bondage). **מָשַׁל** (*mashal*) means "to rule, have dominion."

不定式結構 **בִּרְבוֹת**（*birvot*）源自 רָבָה（*ravah*，「增加、增多」），加介詞 *b* 表示時間/條件：「當義人增多/昌盛時」。**צַדִּיקִים**（*tsaddiqim*）指那些公義的人——不僅是道德上的，而是與神的盟約標準一致的。**יִשְׂמַח**（*yismach*，שָׂמַח 的 Qal 未完成式）意為「喜樂」。對應的部分使用 **יֵאָנַח**（*ye'anach*，אָנַח 的 Niphal，「嘆息、呻吟」），傳達深層的、不由自主的痛苦——那種來自壓迫的呻吟（參出埃及記2:23，以色列人在埃及的奴役下「嘆息」）。**מָשַׁל**（*mashal*）意為「統治、掌管」。

The LXX notably renders "when the righteous increase" as "when the righteous are praised" (ἐγκωμιαζομένων δικαίων), shifting the focus from multiplication to public commendation. This interpretive move suggests that the Greek translator understood the verse as referring not only to numbers but to the public honor given to the righteous.

七十士譯本顯著地將「義人增多時」翻譯為「義人受讚譽時」（ἐγκωμιαζομένων δικαίων），將焦點從增多轉移到公開的讚揚。這種解釋性的處理表明希臘文譯者理解此節不僅指數量，也指對義人的公開尊崇。

Theological Exegesis | 神學釋義

This proverb establishes the political theology of the chapter: godly governance directly correlates with the welfare of the people. The contrast between "rejoice" and "groan" is not merely emotional but ontological—the entire fabric of society either flourishes or deteriorates based on the moral character of its rulers.

這箴言建立了本章的政治神學：敬虔的治理與人民的福祉直接相關。「喜樂」與「嘆息」的對比不僅是情感上的，更是本體論上的——社會的整個結構，根據統治者的道德品格而興盛或衰敗。

Cross-references | 經文互參**:** Proverbs 11:10; 28:12, 28; Ecclesiastes 10:5–7; Esther 8:15; Romans 13:1–7.

Bishop Robert Barron would frame this verse within the Catholic tradition of the common good (*bonum commune*). Barron teaches that virtue in leadership is never merely private—it radiates outward and creates conditions for human flourishing. The Thomistic principle that law should serve the common good finds its Old Testament parallel here. A just ruler creates space for what Barron calls "ordered liberty"—freedom within the moral law that enables genuine human happiness.

羅伯特·巴倫主教會在天主教公益（*bonum commune*）傳統框架中理解此節。巴倫教導，領導力中的美德從來不只是私人的——它向外輻射並創造人類繁榮的條件。多瑪斯主義中法律應服務於公益的原則，在此找到了舊約的平行。一位公義的統治者創造了巴倫所稱的「有序自由」的空間——在道德律法之內的自由使真正的人類幸福成為可能。

Stephen Tong (唐崇榮**)** in his teaching on wisdom and governance emphasizes that when leaders fear God and uphold justice, they create an environment where truth can

flourish. Tong teaches from the Reformed perspective that the authority of rulers is delegated by God, and its legitimacy depends on alignment with divine righteousness. When wicked men rule, it is both a judgment of God upon the people and an occasion for the people's suffering—the "groaning" is both toward the wicked ruler and toward God for deliverance.

唐崇榮牧師在論智慧與治理的教導中強調，當領袖敬畏神並維護公義時，他們創造了一個真理可以繁榮的環境。唐崇榮從改革宗的觀點教導，統治者的權柄是由神所委派的，其正當性取決於是否與神聖公義一致。當惡人掌權時，這既是神對百姓的審判，也是百姓受苦的場合——「嘆息」既是向著惡的統治者，也是向神求拯救。

Gary Hamrick in his verse-by-verse approach to Proverbs at Cornerstone Chapel teaches that this principle applies at every level of leadership—from family to church to nation. When godly people are influential and active in their communities, peace and joy result. When the wicked gain influence, the people suffer under corruption, injustice, and moral decay.

蓋瑞·哈姆瑞克在基石教會逐節講解箴言時教導，這個原則適用於每一個領導層面——從家庭到教會到國家。當敬虔的人在他們的社區中有影響力並積極活動時，和平與喜樂隨之而來。當惡人獲得影響力時，人民在腐敗、不公和道德敗壞中受苦。

VERSE 15 | 第十五節

Hebrew (MT): שֵׁבֶט וְתוֹכַחַת יִתֵּן חָכְמָה וְנַעַר מְשֻׁלָּח מֵבִישׁ אִמּוֹ׃

Transliteration: *Shevet vetokhachat yitten chokhmah; vena'ar meshullach mevish immo.*

Greek (LXX): Πληγαὶ καὶ ἔλεγχοι διδόασι σοφίαν· παῖς δὲ πλανώμενος αἰσχύνει τοὺς γονεῖς αὐτοῦ.

LXX Transliteration: *Plēgai kai elenchoi didoasi sophian; pais de planōmenos aischynei tous goneis autou.*

Translation | 翻譯**:** "The rod and reproof give wisdom, but a child left to himself brings shame to his mother."「杖打和責備能加增智慧；放縱的孩子使母親羞愧。」

Linguistic Analysis | 語言分析
שֵׁבֶט (*shevet*) means "rod, staff, scepter"—a polysemous word that can refer to a shepherd's rod, a king's scepter, or a parent's instrument of discipline. It connotes authority and corrective discipline. **תּוֹכַחַת** (*tokhachat*) means "reproof, rebuke"—the verbal dimension of discipline. Together, "rod and reproof" represent the complete discipline: physical correction paired with verbal instruction—the outward act and the inward reasoning. **יִתֵּן** (*yitten*, Qal imperfect of נָתַן, "to give") treats the compound subject as a singular unit that "gives" wisdom. **נַעַר** (*na'ar*) means "youth, lad, boy." **מְשֻׁלָּח** (*meshullach*, Pual participle of שָׁלַח, "to send") means "sent away, let loose"—denoting abandonment to one's own devices, lack of parental supervision and correction. **מֵבִישׁ** (*mevish*, Hiphil participle of בּוֹשׁ, "to be ashamed") means "causes shame."

שֵׁבֶט（*shevet*）意為「杖、竿、權杖」——一個多義詞，可指牧人的杖、王的權杖或父母的管教工具。它暗示權柄和矯正性管教。**תּוֹכַחַת**（*tokhachat*）意為「責備、訓斥」——管教的言語層面。合在一起，「杖和責備」代表完整的管教：身體的糾正配合言語的教導——外在的行為與內在的推理。**יִתֵּן**（*yitten*，נָתַן 的 Qal 未完成式，「給予」）將複合主語視為一個單一單位，「賜予」智慧。**נַעַר**（*na'ar*）意為「少年、男孩」。**מְשֻׁלָּח**（*meshullach*，שָׁלַח「打發」的 Pual 分詞）意為「被打發走的、被放鬆的」——表示被放任自己的方式，缺乏父母的監督和糾正。**מֵבִישׁ**（*mevish*，בּוֹשׁ「羞愧」的 Hiphil 分詞）意為「使人羞愧」。

The LXX renders **שֵׁבֶט** as **πληγαί** (*plēgai*, "blows, stripes")—more specific than the Hebrew, which could carry broader connotations of authority. Interestingly, the LXX has

"shames his parents" (τοὺς γονεῖς αὐτοῦ) rather than the MT's specific "his mother" (אִמּוֹ), universalizing the shame.

七十士譯本將 **שֵׁבֶט** 翻譯為 **πληγαί**（*plēgai*，「打擊、鞭條」）——比可能帶有更廣泛權柄含義的希伯來文更具體。有趣的是，七十士譯本有「使他的父母羞愧」（τοὺς γονεῖς αὐτοῦ），而非馬索拉文本特定的「他的母親」（אִמּוֹ），將羞愧普遍化了。

Theological Exegesis | 神學釋義
This verse presents divine pedagogy as the model for parental discipline. The conjunction of "rod" and "reproof" is essential: biblical discipline is never brute force alone but reasoned, purposeful correction aimed at imparting wisdom. The goal is *chokmah*—not merely behavioral compliance but deep-seated, life-ordering wisdom.

本節將神的教導法作為父母管教的模式。「杖」和「責備」的結合是至關重要的：聖經的管教從來不是純粹的蠻力，而是有理性的、有目的的糾正，旨在傳授智慧。目標是 *chokmah*——不僅僅是行為上的順從，而是深層的、塑造生命的智慧。

Cross-references | 經文互參**:** Proverbs 13:24; 22:6, 15; 23:13–14; Hebrews 12:5–11; Ephesians 6:4; Deuteronomy 8:5.

Voddie Baucham teaches extensively on this verse in his "Family-Driven Faith" framework. He argues that the modern rejection of parental discipline is not progressive enlightenment but a departure from biblical wisdom. The "rod and reproof" together represent a holistic approach: the rod addresses the will, and the reproof addresses the mind. Baucham emphasizes: "We must not tolerate disobedience and disrespect from our children. We must correct them because they are in direct violation of God's command." He notes that the specificity of "his mother" in the Hebrew suggests that maternal over-indulgence—the tendency to spare the child out of excessive tenderness—is a particular danger.

沃迪·鮑查姆在他的「家庭驅動信仰」框架中廣泛地教導此節。他論證，現代對父母管教的拒絕不是進步的啟蒙，而是對聖經智慧的偏離。「杖和責備」一起代表整全的方法：杖針對意志，責備針對心智。鮑查姆強調：「我們不可容忍孩子的悖逆和不敬。我們必須糾正他們，因為他們直接違背了神的命令。」他指出，希伯來文中「他的母親」的特指暗示母親的過度放縱——出於過度溫柔而姑息孩子的傾向——是一種特殊的危險。

Jordan Peterson frames this principle in terms of the necessity of socialization. Peterson teaches that the child who is not properly disciplined by loving parents will inevitably be disciplined by the world—and the world is far less merciful than parents. He emphasizes that proper discipline by age four is essential: "A child who is not disciplined by that age risks being rejected by other children and adults, entering a trajectory of social isolation that leads to increasingly antisocial behavior."

乔丹·彼得森在社會化必要性的框架中闡述此原則。彼得森教導，未被慈愛父母適當管教的孩子，必然會被世界所管教——而世界遠比父母更無情。他強調四歲前的適當管教至關重要：「一個在那個年齡前未被管教的孩子，有被其他孩子和成人拒絕的風險，進入一條社會孤立的軌道，導致越來越多的反社會行為。」

Jamieson-Fausset-Brown: "The mother, by her weakness and over-indulgence, was most in fault, and therefore shall bear the chief 'shame' of her son's misconduct."

Jamieson-Fausset-Brown：「母親由於她的軟弱和過度放縱，是最有過錯的，因此將承受她兒子不當行為的主要『羞愧』。」

Robby Gallaty, in his discipleship framework, applies this verse analogically to spiritual mentoring. Just as a child needs both the "rod" (accountability, consequences) and "reproof" (teaching, explanation), so a disciple needs both truthful confrontation and loving instruction from a spiritual mentor.

羅比·加拉提在他的門徒訓練框架中，將此節類比應用於屬靈導師制度。正如孩子需要「杖」（問責、後果）和「責備」（教導、解釋），門徒也需要屬靈導師的真實對質和慈愛教導。

VERSE 18 | 第十八節

Hebrew (MT): בְּאֵין חָזוֹן יִפָּרַע עָם וְשֹׁמֵר תּוֹרָה אַשְׁרֵהוּ׃

Transliteration: *Be'ein chazon yippara' 'am; veshomer torah ashrehu.*

Greek (LXX): Οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ· ὁ δὲ φυλάσσων τὸν νόμον μακαριστός.

LXX Transliteration: *Ou mē hyparxē exēgētēs ethnei paranomō; ho de phylassōn ton nomon makaristos.*

Translation | 翻譯**:** "Where there is no prophetic vision, the people cast off restraint; but blessed is the one who keeps the Torah."「沒有異象（先知默示），民就放肆；惟遵守律法的，便為有福。」

Linguistic Analysis | 語言分析

This is one of the most theologically significant verses in Proverbs. **חָזוֹן** (*chazon*) is a technical prophetic term meaning "vision, divine revelation, prophetic oracle." It derives from חָזָה (*chazah*, "to see, envision, perceive prophetically"). This is the same word used in Isaiah 1:1 ("The vision [חָזוֹן] of Isaiah"), Nahum 1:1, Habakkuk 2:2, and throughout the prophetic literature to denote authoritative divine communication. It does NOT mean "personal goals" or "visionary leadership" as popularly misapplied.

這是箴言中神學意義最重大的經文之一。**חָזוֹן**（*chazon*）是一個專業的先知術語，意為「異象、神聖啟示、先知神諭」。源自 חָזָה（*chazah*，「看見、預見、先知性地感知」）。這與以賽亞書1:1（「以賽亞所得的默示[חָזוֹן]」）、那鴻書1:1、哈巴谷書2:2以及整個先知文學中用來表示權威性神聖交通的是同一個詞。它不是指「個人目標」或「有遠見的領導力」，如同它常被錯誤應用的那樣。

יִפָּרַע (*yippara'*, Niphal imperfect of פָּרַע) is a rich word meaning "to be loosed, to be unrestrained, to cast off restraint, to run wild." It is the same root used in Exodus 32:25 describing Israel's nakedness and lawlessness at the golden calf incident: "Aaron had let them loose" (פָּרֻעַ). The semantic range includes: to be naked/exposed, to be unbridled, to be without boundaries, to rebel.

יִפָּרַע（*yippara'*，פָּרַע 的 Niphal 未完成式）是一個含義豐富的詞，意為「被鬆開、不受約束、拋棄約束、放任」。這與出埃及記32:25描述以色列在金牛犢事件中的赤身裸體和無法無天時所用的字根相同：「亞倫任憑他們」（פָּרֻעַ）。語義範圍包括：赤裸/暴露、不受節制、沒有邊界、背叛。

תּוֹרָה (*torah*) means "instruction, law, teaching"—here standing as the counterpart to *chazon*. While *chazon* is the fresh, prophetic word from God, *torah* is the established, written instruction of God. Together they represent the fullness of divine revelation.

תּוֹרָה（*torah*）意為「教導、律法、指示」——在此作為 *chazon* 的對應。*chazon* 是來自神新鮮的、先知性的話語，*torah* 是神已確立的、書面的教導。它們一起代表了神聖啟示的完整性。

The LXX rendering is strikingly different: "There will be no interpreter for a lawless nation" (Οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ). Here **ἐξηγητής** (*exēgētēs*, "interpreter, expounder") replaces "vision," and "lawless nation" replaces "the people cast off restraint"—showing the LXX translator understood the verse as referring to the withdrawal of divine guidance from a rebellious people.

七十士譯本的翻譯顯著不同：「不法之民必沒有解釋者」（Οὐ μὴ ὑπάρξῃ ἐξηγητὴς ἔθνει παρανόμῳ）。這裡 **ἐξηγητής**（*exēgētēs*，「解釋者、闡述者」）取代了「異象」，「不法之民」取代了「民就放肆」——顯示七十士譯本的譯者將此節理解為神從悖逆的百姓中撤回神聖引導。

Theological Exegesis | 神學釋義

This verse is a theological watershed, establishing the absolute necessity of divine revelation for social and moral order. Without God's Word—both the prophetic utterance and the written Torah—human society inevitably descends into moral chaos. The KJV's "the people perish" captures the ultimate consequence but obscures the immediate image of casting off restraint. The verse establishes a direct causal relationship: absence of revelation → loss of restraint → destruction.

這節經文是一個神學分水嶺，確立了神聖啟示對社會和道德秩序的絕對必要性。沒有神的話語——無論是先知的話語還是成文的律法——人類社會必然墮入道德混亂。KJV的「民就滅亡」捕捉了最終的後果，但模糊了放縱不羈的直接意象。此節建立了直接的因果關係：啟示缺失→失去約束→毀滅。

Cross-references | 經文互參**:** 1 Samuel 3:1; Psalm 74:9; Lamentations 2:9; Ezekiel 7:26; Amos 8:11–12; 2 Chronicles 15:3; 28:19; Exodus 32:25; Judges 17:6; 21:25; Hosea 4:6.

Jamieson-Fausset-Brown (1871): "Where there is no setting forth of the will of God, whether by special revelation, as in old times (Psalms 74:9; Lamentations 2:9; Ezekiel 7:26), or by the ordinary ministrations of God's ministers and God's Word, as now, 'the people perish.' The Hebrew verb [yippara'] means 'are dissipated;' also 'revolt,' 'become unbridled,' and so perish... Those who take from the people the Word of God hand them over naked to Satan for destruction."

Jamieson-Fausset-Brown（**1871**年）:「凡是沒有將神的旨意傳揚出來的地方，無論是像古時那樣藉著特別的啟示（詩篇74:9；耶利米哀歌2:9；以西結書7:26），或是像現在這樣藉著神僕人和神話語的正常事奉，'民就滅亡'。希伯來動詞[yippara']意為'被消散'；也有'背叛'、'變得無拘無束'之意，因而滅亡……那些從百姓手中奪走神話語的人，將他們赤裸裸地交給撒但去毀滅。」

N.T. Wright would situate this verse within his broader framework of Scripture as the vehicle of God's kingdom-bringing activity. For Wright, divine revelation is not merely informational but performative—it creates a new reality. When God's prophetic Word goes forth, it establishes the boundaries of human life within which true freedom can be experienced. Without it, "freedom" becomes libertinism—a point Wright makes repeatedly about Paul's discussion of freedom in Galatians. The second half of the verse ("blessed is the one who keeps the Torah") anticipates Wright's emphasis that Torah-keeping, properly understood, is not legalism but the joyful response of those who have encountered God's gracious self-revelation.

N.T. 賴特會將此節置於他更廣泛的框架中——聖經作為神帶來國度活動的載體。對賴特來說，神聖啟示不僅是信息性的，更是行為性的——它創造了新的現實。當神先知性的話語傳出時，它建立了人類生命的邊界，在其中可以經歷真正的自由。沒有它，「自由」就變成了放縱——這是賴特在討論保羅加拉太書中的自由時反覆提出的觀點。經文的後半部分（「遵守律法的便為有福」）預示了賴特的強調：正確理解的遵守律法不是律法主義，而是那些遇見神恩典自我啟示之人的喜樂回應。

Derek Prince connects *chazon* specifically to the prophetic ministry within the church. Prince teaches that every generation needs not only the written Word but also the living, prophetic application of that Word by the Holy Spirit through gifted teachers and prophets. When prophetic ministry is absent—whether through apostasy, persecution, or neglect—people lose their moral compass and "cast off restraint." Prince would apply this to the modern church: where preaching becomes mere entertainment or moral therapy rather than prophetic proclamation, the people will inevitably drift.

乃力克·乃德將 *chazon* 特別與教會中的先知性事工連結。乃德教導每一代人不僅需要成文的話語，還需要聖靈藉著有恩賜的教師和先知對那話語的活潑、先知性應用。當先知性事工缺失時——無論是因為背道、逼迫還是忽略——人們就失去了道德指南針並「放縱不羈」。

乃德會將此應用於現代教會：當講道變成純粹的娛樂或道德治療而非先知性宣講時，百姓必然會漂流。

Michael Heiser would approach this verse from his Israelite worldview perspective, noting that *chazon* as prophetic revelation is part of the divine council communication structure. In Heiser's framework, the prophets were those admitted into the *sod* (council) of YHWH (Jeremiah 23:18, 22; Amos 3:7) and given revelation to transmit to the people. Without this divine communication channel functioning, the people have no access to God's governance and protection, and thus are left exposed (*para'*—naked, unprotected) to spiritual and moral harm.

邁克爾·海瑟會從他的以色列世界觀角度來處理此節，指出 *chazon* 作為先知啟示是神聖會議溝通結構的一部分。在海瑟的框架中，先知們是那些被允許進入耶和華的密會（*sod*）（耶利米書23:18, 22；阿摩司書3:7）並被賦予啟示傳遞給百姓的人。沒有這個神聖的溝通管道在運作，百姓就無法接觸到神的治理和保護，因此被暴露（*para'*——赤裸、無保護）在屬靈和道德的傷害之中。

Pastor Stephen Tong (唐崇榮) would emphasize the Reformational principle of *Sola Scriptura* in connection with this verse. Tong consistently teaches that the greatest tragedy for any people is the loss of God's Word—whether through external removal or internal neglect. He would note that the Chinese church has historically suffered periods when Scripture was suppressed, and during those times the church languished; but when the Word was restored, revival came. For Tong, *chazon* in the New Covenant era is the faithful preaching and teaching of the whole counsel of God.

唐崇榮牧師會強調改革宗「唯獨聖經」（*Sola Scriptura*）的原則與此節的關聯。唐崇榮一貫教導，對任何民族最大的悲劇是失去神的話語——無論是外在的移除還是內在的忽略。他會指出，中國教會歷史上經歷過聖經被壓制的時期，在那些時期教會萎靡不振；但當話語被恢

復時，復興就來了。對唐崇榮而言，在新約時代，*chazon* 就是對神全部旨意的忠實宣講和教導。

VERSE 25 | 第二十五節

Hebrew (MT): חֶרְדַּת אָדָם יִתֵּן מוֹקֵשׁ וּבוֹטֵחַ בַּיהוָה יְשֻׂגָּב׃

Transliteration: *Cherddat 'adam yitten moqesh; uvoteach ba-YHWH yesugav.*

Greek (LXX): Φόβοι ἀνθρώπους ἐκτρέπουσιν· ὁ δὲ πεποιθὼς ἐπὶ Κυρίῳ ὑψωθήσεται.

LXX Transliteration: *Phoboi anthrōpous ektrepousin; ho de pepoithōs epi Kyriō hypsōthēsetai.*

Translation | 翻譯: "The fear of man brings a snare, but whoever trusts in the LORD will be set on high."「懼怕人的，陷入網羅；惟有倚靠耶和華的，必得安穩。」

Linguistic Analysis | 語言分析

חֶרְדַּת (*cherddat*) from חָרָדָה (*charadah*, "trembling, anxiety, dread") is a strong word denoting not mere concern but paralyzing terror or anxious dread in the face of human opinion or power. **אָדָם** (*'adam*, "man, humanity") here refers to humanity generically—fear of people in general. **מוֹקֵשׁ** (*moqesh*, "snare, trap") is used frequently for the traps set by the wicked, but here ironically it is the one who fears who traps himself. The fear itself becomes the snare. **בּוֹטֵחַ** (*boteach*, Qal participle of בָּטַח, "to trust, rely upon") describes an ongoing posture of confidence and reliance. **יְשֻׂגָּב** (*yesugav*, Pual imperfect of שָׂגַב, "to be high, to be inaccessibly high, to be exalted") means "will be set on high, will be secured in an elevated, protected place"—evoking the image of a high fortress (cf. Psalm 18:2; Proverbs 18:10).

חֶרְדַּת（*cherddat*）源自 חָרָדָה（*charadah*，「顫抖、焦慮、恐懼」），是一個強烈的詞，表示的不是單純的擔憂，而是面對人的意見或權力時癱瘓性的恐懼或焦慮的畏怯。**אָדָם**（*'adam*，

「人、人類」）在此泛指人類——對一般人的恐懼。**מוֹקֵשׁ**（*moqesh*，「網羅、陷阱」）經常用於惡人所設的陷阱，但在此具有諷刺意味——恐懼的人將自己困住。恐懼本身成了網羅。**בּוֹטֵחַ**（*boteach*，בָּטַח「信靠、依賴」的 Qal 分詞）描述一種持續的信心和倚靠姿態。**יְשֻׂגָּב**（*yesugav*，שָׂגַב「高、不可攀的高、被高舉」的 Pual 未完成式）意為「將被安置在高處、將被保護在高而安全的地方」——喚起高聳堡壘的意象（參詩篇18:2；箴言18:10）。

The LXX renders *cherddat* as **φόβοι** (*phoboi*, plural "fears"), making the concept more generalized. The verb **ἐκτρέπουσιν** (*ektrepousin*, "turn aside, overthrow") suggests being diverted from the right path. The one who trusts in the Lord **ὑψωθήσεται** (*hypsōthēsetai*, "will be exalted/lifted up")—using the same verb family applied to Christ in Philippians 2:9 (ὑπερύψωσεν).

七十士譯本將 *cherddat* 翻譯為 **φόβοι**（*phoboi*，複數「恐懼們」），使概念更加普遍化。動詞 **ἐκτρέπουσιν**（*ektrepousin*，「使偏離、推翻」）暗示被從正路上轉離。那倚靠主的人 **ὑψωθήσεται**（*hypsōthēsetai*，「將被高舉/提升」）——使用了與腓立比書2:9中應用於基督的同一動詞家族（ὑπερύψωσεν）。

Theological Exegesis | 神學釋義

This verse presents a profound antithesis: the fear of man versus trust in YHWH. The "fear of man" is not merely the fear of physical harm but encompasses the entire spectrum of human intimidation—fear of rejection, disapproval, ridicule, loss of status, persecution. This is one of the most universally applicable verses in Proverbs, as virtually every human being struggles with the impulse to seek human approval over divine approval.

本節呈現了一個深刻的對比：懼怕人與信靠耶和華。「懼怕人」不僅僅是對身體傷害的恐懼，而是涵蓋了人類恐嚇的整個光譜——害怕被拒絕、不被認同、嘲笑、失去地位、迫害。這是箴言中最具普遍適用性的經文之一，因為幾乎每個人都在尋求人的認同而非神的認同的衝動中掙扎。

Cross-references | 經文互參: Genesis 12:12–13; 20:2; 26:7; 1 Samuel 15:24; Matthew 10:28; 14:30; John 7:13; 9:22; 12:42–43; Acts 4:19–20; 5:29; Galatians 1:10; 2:11–14; Isaiah 51:7, 12–13; Psalm 56:4, 11; 118:6.

Charles Spurgeon devoted an entire sermon to this verse ("Two Ancient Proverbs," 1874). His extensive treatment includes:

司布真為此節專門講了一篇完整的講道(「兩句古老的箴言」, 1874年)。他廣泛的論述包括:

Spurgeon taught: "What a common evil the fear of man is, the fear of losing human approbation, the fear of incurring human wrath. There are thousands of men who have no fear of God who have great fear of man." He gave examples from Scripture: Pilate, who "wanted to set the Savior free if he could; but though he was a Roman governor... he was a poor slave to the people." Saul, who "feared the people, and obeyed their voice" and lost his kingdom (1 Samuel 15:24). Aaron, who made the golden calf because the people demanded it. Peter, who denied Christ before a maidservant.

司布真教導:「懼怕人是多麼普遍的罪惡——害怕失去人的認同, 害怕招致人的忿怒。有成千上萬的人不懼怕神卻大大懼怕人。」他從聖經中舉了例子:彼拉多「想要釋放救主, 但他雖是羅馬巡撫……卻是百姓的可憐奴隸」。掃羅「懼怕百姓, 聽從了他們的聲音」因而失去了王位(撒母耳記上15:24)。亞倫因百姓的要求而製造了金牛犢。彼得在一個使女面前否認了基督。

Spurgeon continued on the cure: "It is not fear, but faith, that is the cure for cowardice. Trust in the Lord, and you can then cry, 'Whom shall I fear?' for you will feel that you have the strength of the Almighty at your back." And on assurance: "The man who is trusting in the blood and righteousness of Jesus may not always be happy, but he is safe; he may not always be singing, but he is safe; he may not always have the joy of full assurance, but he is safe."

司布真繼續論到醫治:「不是恐懼，而是信心，才是怯懦的醫治。信靠主，你就可以呼喊:『我還怕誰呢？』因為你會感到你背後有全能者的力量。」關於確據:「那信靠耶穌寶血和公義的人可能不總是快樂的，但他是安全的;他可能不總是歌唱的，但他是安全的;他可能不總是有充滿確據的喜樂，但他是安全的。」

Ray Comfort applies this verse directly to evangelism. Comfort teaches that the fear of man is the primary hindrance to Christians sharing the gospel. He writes: "There is a fear that has torment and if you listen to it, it will paralyze you. It will have you super-glued to the pew; you won't do anything." For Comfort, the antidote is not merely courage but a deeper fear—the fear of God—and genuine love for the lost. When one truly believes people are heading toward eternal judgment, the fear of social embarrassment pales in comparison.

雷·乃康福特將此節直接應用於佈道。康福特教導，懼怕人是基督徒分享福音的首要障礙。他寫道:「有一種恐懼帶著折磨，如果你聽從它，它會使你癱瘓。它會讓你被強力膠黏在教會長椅上;你什麼都不會做。」對康福特來說，解藥不僅是勇氣，而是更深層的敬畏——對神的敬畏——以及對失喪者真正的愛。當人真正相信人們正走向永恆的審判時，對社交尷尬的恐懼就相形見絀了。

Derek Prince teaches that the "snare" (*moqesh*) in this verse is particularly insidious because it operates through deception. The person caught in the fear of man often doesn't realize they are ensnared—they rationalize their cowardice as "wisdom," "tact," or "sensitivity." Prince emphasized in his teaching on flattery (Proverbs 29:5): "He who flatters his neighbor with his mouth spreads a net for his feet. Beware of flattery!" The fear of man and the tendency to flatter are closely linked—both involve compromising truth for human approval.

乃力克·乃德教導，此節中的「網羅」（*moqesh*）特別陰險，因為它通過欺騙運作。陷入懼怕人之中的人往往不知道自己被困住了——他們將自己的怯懦合理化為「智慧」、「圓滑」或「敏

感」。乃德在論及阿諛（箴言29:5）的教導中強調：「諂媚鄰舍的就是設網羅絆他的腳。要小心阿諛！」懼怕人和阿諛的傾向密切相關——兩者都涉及為了人的認同而妥協真理。

Cliffe Knechtle, in his open-air apologetics ministry on university campuses, embodies the antithesis to the fear of man. Knechtle regularly faces hostile crowds, mockery, and intellectual challenges, yet continues proclaiming the gospel publicly. His ministry demonstrates that trust in the LORD overcomes the natural human tendency to avoid confrontation. Knechtle would note that this verse does not promise comfort or ease—it promises *safety* (יְשֻׂגָּב), which is fundamentally different from the absence of opposition.

克利夫·奈乃切特在大學校園的戶外護教事工中，體現了懼怕人的反面。奈乃切特經常面對敵意的人群、嘲笑和知識性的挑戰，卻繼續公開宣講福音。他的事工表明，信靠耶和華勝過了人避免對抗的自然傾向。奈乃切特會指出，此節並未應許舒適或安逸——它應許的是安全（יְשֻׂגָּב），這與沒有反對是根本不同的。

Nate Sala (Wise Disciple) in his apologetics and discipleship ministry teaches that Proverbs 29:25 is foundational for the "Wise Disciple" life. The fear of man keeps Christians from thinking clearly about their faith, from engaging in apologetics, and from living with conviction. Sala teaches that the "snare" manifests in Christians who know the truth but remain silent in discussions about God, morality, or Scripture because they fear intellectual ridicule or social rejection.

乃特·薩拉（智慧門徒）在他的護教和門徒訓練事工中教導，箴言29:25是「智慧門徒」生活的基礎。懼怕人使基督徒無法清楚地思考他們的信仰、無法參與護教，也無法帶著信念生活。薩拉教導，「網羅」表現在那些知道真理但在關於神、道德或聖經的討論中因害怕知識上的嘲笑或社交上的拒絕而保持沉默的基督徒身上。

VERSE 27 | 第二十七節

Hebrew (MT): תּוֹעֲבַת צַדִּיקִים אִישׁ עָוֶל וְתוֹעֲבַת רָשָׁע יִשַּׁר־דָּרֶךְ׃

Transliteration: *To'avat tsaddiqim 'ish 'avel; veto'avat rasha' yeshar-darekh.*

Greek (LXX): Βδέλυγμα δικαίοις ἀνὴρ ἄδικος· βδέλυγμα δὲ ἀνόμῳ κατευθύνουσα ὁδός.

LXX Transliteration: *Bdelygma dikaiois anēr adikos; bdelygma de anomō kateuthynousa hodos.*

Translation | 翻譯: "An unjust man is an abomination to the righteous, and one who is upright in the way is an abomination to the wicked."「行事不義的，為義人所憎惡；行事正直的，為惡人所憎惡。」

Linguistic Analysis | 語言分析

תּוֹעֲבַת (*to'avat*, construct form of תּוֹעֵבָה, *to'evah*, "abomination, detestable thing") is the same word used for things God declares abominable (Deuteronomy 7:25; Proverbs 6:16). Its use here is remarkable: it describes a mutual, irreconcilable antipathy between the righteous and the wicked. **אִישׁ עָוֶל** (*'ish 'avel*, "man of injustice/perversity") denotes one characterized by distortion of what is right. **יְשַׁר דָּרֶךְ** (*yeshar darekh*, "upright of way/path") means one whose life-course is straight, direct, honest.

תּוֹעֲבַת（*to'avat*，תּוֹעֵבָה *to'evah*「憎惡、可憎之事」的附屬形式）與神宣佈為可憎之事時所用的同一個詞（申命記7:25；箴言6:16）。此處的使用引人注目：它描述了義人與惡人之間相互的、不可調和的反感。**אִישׁ עָוֶל**（*'ish 'avel*，「不義之人/歪曲之人」）表示以扭曲正確為特徵的人。**יְשַׁר דָּרֶךְ**（*yeshar darekh*，「正直的道路」）意為其人生路程是筆直的、直接的、誠實的。

The LXX uses **βδέλυγμα** (*bdelygma*, "abomination")—the same word used in the "abomination of desolation" (Daniel 9:27 LXX; Matthew 24:15).

七十士譯本使用 **βδέλυγμα**（*bdelygma*，「憎惡」）——與「那行毀壞可憎的」（但以理書9:27 LXX；馬太福音24:15）中使用的相同詞彙。

Theological Exegesis | 神學釋義

This final verse of Proverbs 29 serves as the climactic summary of the entire Hezekian collection (Proverbs 25–29). It declares the fundamental, irreducible antithesis between righteousness and wickedness. There is no neutral ground. This reflects the proto-evangelium of Genesis 3:15—the enmity between the seed of the woman and the seed of the serpent is permanent and mutual.

箴言29章的最後一節作為整個希西家文集（箴言25-29章）的高潮總結。它宣告了義與惡之間根本的、不可化約的對立。沒有中間立場。這反映了創世記3:15的原始福音——女人的後裔與蛇的後裔之間的仇恨是永久的和相互的。

Cross-references | 經文互參: Genesis 3:15; Psalm 15:4; 139:21–22; John 7:7; 15:18–19; 1 John 3:12–13; 2 Corinthians 6:14–16; Galatians 5:17.

Jamieson-Fausset-Brown: "Mutual enmity from the first has subsisted between the woman's seed and the serpent's seed (Genesis 3:15; Psalms 139:21-22). There is, however, this difference: the upright abominate the sin, but love the person of the sinner; the wicked abominate alike the ways and the persons of the upright."

Jamieson-Fausset-Brown：「從起初，女人後裔與蛇的後裔之間就存在相互的仇恨（創世記3:15；詩篇139:21-22）。然而有一個區別：正直人厭惡罪但愛罪人的人格；惡人則同時厭惡正直人的道路和正直人本身。」

PART III: ADDITIONAL SELECTED VERSES WITH EXEGESIS

第三部分：其他精選經文釋義

VERSE 4 | 第四節

Hebrew: מֶ֭לֶךְ בְּמִשְׁפָּט יַעֲמִ֣יד אֶ֑רֶץ וְאִישׁ תְּרוּמ֖וֹת יֶהֶרְסֶֽנָּה׃ **Transliteration:** *Melekh bemishpat ya'amid 'aretz; ve'ish terumot yehersennah.* **Translation:** "A king establishes the land by justice, but a man of bribes tears it down."「王藉公平使國堅定；好收賄賂的使國傾覆。」

The key insight is the word **תְּרוּמוֹת** (*terumot*), which normally refers to sacred "heave offerings" or "contributions" to the priests. The Jamieson-Fausset-Brown commentary notes: "'A man of oblations.' *Terumoth* is elsewhere sacred oblations. So here, 'a man who wishes oblations to be offered him as if he were a priest' (Rabbi Salomon)." This gives the verse a blasphemous dimension: the corrupt ruler exacts tribute as though he were God's representative receiving offerings—a sacrilegious perversion of authority.

關鍵的洞見在於 **תְּרוּמוֹת**（*terumot*）一詞，通常指祭司的聖「舉祭」或「供物」。Jamieson-Fausset-Brown 註釋指出：「'供物之人'。*Terumoth* 在其他地方指神聖的供物。所以在此指'一個希望人向他獻供物、好像他是祭司一樣的人'（拉比所羅門語）。」這賦予了經文一個褻瀆的維度：腐敗的統治者索取供物，好像他是神的代表在接受祭物——是對權柄的褻瀆性扭曲。

VERSE 7 | 第七節

Hebrew: יֹדֵ֣עַ צַ֭דִּיק דִּ֣ין דַּלִּ֑ים רָשָׁ֥ע לֹא־יָ֝בִ֗ין דָּֽעַת׃ **Transliteration:** *Yodea' tsaddiq din dallim; rasha' lo-yavin da'at.* **Translation:** "The righteous knows the cause of the poor; the wicked does not understand such knowledge."「義人知道查明窮人的案件；惡人沒有聰明，就不得而知。」

The verb **יֹדֵעַ** (*yodea'*) is more than intellectual knowledge—it is covenantal, experiential knowing (the same root used for intimate knowledge in Genesis 4:1). The righteous person doesn't merely acknowledge poverty exists; they enter into understanding (*da'at*) of the specific legal case (*din*) of the poor (*dallim*—the reduced, weakened ones). The

wicked person's failure is described as **לֹא־יָבִין דָּעַת** ("does not understand knowledge")—their ignorance is not intellectual deficiency but moral perversion. They choose not to understand.

動詞 **יָדַע**（*yodea'*）不僅是知識上的認知——它是盟約性的、經驗性的認識（與創世記4:1中親密認識使用的同一字根）。義人不僅承認貧窮的存在；他們進入對窮人（*dallim*——被減弱、削弱的人）具體法律案件（*din*）的理解（*da'at*）。惡人的失敗被描述為 **לֹא־יָבִין דָּעַת**（「不明白知識」）——他們的無知不是智力缺陷而是道德扭曲。他們選擇不去理解。

Bishop Robert Barron connects this to Catholic Social Teaching's "preferential option for the poor." The righteous person's knowledge of the poor is not detached philanthropy but participatory justice—entering into the experience of the marginalized. Barron teaches that justice (*iustitia*) in the biblical tradition always has this concrete, particular quality: it is never abstract principle alone but embodied concern for real persons.

羅伯特·巴倫主教將此與天主教社會教導的「優先關懷窮人」（preferential option for the poor）連結。義人對窮人的認識不是超然的慈善，而是參與性的公義——進入邊緣化者的經驗中。巴倫教導，聖經傳統中的公義（*iustitia*）始終具有這種具體的、特定的品質：它從來不僅僅是抽象的原則，而是對真實個人的具體關懷。

VERSE 23 | 第二十三節

Hebrew: גַּאֲוַת אָדָם תַּשְׁפִּילֶנּוּ וּשְׁפַל־רُוחַ יִתְמֹךְ כָּבוֹד׃ **Transliteration:** *Ga'avat 'adam tashpilennu; ushfal-ruach yitmokh kavod.* **Translation:** "A man's pride will bring him low, but the humble in spirit will obtain honor."「人的驕傲必使他卑下；心裡謙遜的必得尊榮。」

The wordplay is masterful: **גַּאֲוַת** (*ga'avat*, "pride") derives from a root meaning "to be high/exalted," yet it **תַּשְׁפִּילֶנּוּ** (*tashpilennu*, "will bring him low/humiliate"). Conversely, **שְׁפַל רוּחַ** (*shefal ruach*, literally "low of spirit") **יִתְמֹךְ כָּבוֹד** (*yitmokh kavod*, "will

grasp/uphold honor/glory"). The paradox is structural: the one who seeks height falls; the one who accepts lowliness is lifted.

文字遊戲極為精妙：**גַּאֲוַת**（*ga'avat*，「驕傲」）源自一個意為「高/被高舉」的字根，然而它**תַּשְׁפִּילֶנּוּ**（*tashpilennu*，「將使他卑下/羞辱」）。相反地，**שְׁפַל רוּחַ**（*shefal ruach*，字面意思「靈裡低下的」）**יִתְמֹךְ כָּבוֹד**（*yitmokh kavod*，「將抓住/得到尊榮/榮耀」）。悖論是結構性的：那尋求高位的跌落；那接受卑微的被舉起。

Cross-references: Proverbs 15:33; 16:18; 18:12; Isaiah 14:13–15; Luke 14:11; 18:14; James 4:6, 10; 1 Peter 5:5–6; Philippians 2:5–11.

Jordan Peterson sees in this proverb the psychological law that inflated self-image inevitably leads to collapse. Peterson teaches that genuine competence and the recognition that follows it come from voluntary humility before reality—accepting one's limitations, acknowledging ignorance, and submitting to discipline. The "proud man" in psychological terms is the one who constructs a false self that cannot sustain contact with reality.

乔丹·彼得森在此箴言中看到了一個心理學定律：膨脹的自我形象必然導致崩潰。彼得森教導，真正的能力和隨之而來的認可來自於在現實面前的自願謙卑——接受自己的限制、承認無知並服從管教。「驕傲的人」在心理學上是那個建構了一個無法與現實持續接觸的虛假自我的人。

PART IV: THEMATIC SYNTHESIS

第四部分：主題綜合

1. The Theology of Correction and Discipline | 糾正與管教的神學
Proverbs 29 presents correction as a fundamental divine principle. Verses 1, 15, 17, and 19 together form a comprehensive theology of discipline: God corrects humanity (v.

1), parents correct children (vv. 15, 17), and masters correct servants (v. 19). The hierarchy of correction mirrors the hierarchy of authority established by God. When any level of this corrective structure breaks down, consequences follow—from individual ruin (v. 1) to familial shame (v. 15) to national disorder (v. 18).

箴言29章將糾正呈現為一個基本的神聖原則。第1、15、17和19節共同構成了一個完整的管教神學：神糾正人類（第1節），父母糾正孩子（第15、17節），主人糾正僕人（第19節）。糾正的等級反映了神所設立的權柄等級。當這個糾正結構的任何層面崩潰時，後果隨之而來——從個人的毀滅（第1節）到家庭的羞恥（第15節）到國家的混亂（第18節）。

2. The Political Theology of Righteous Governance | 義治的政治神學

Verses 2, 4, 12, 14, and 26 establish a coherent political theology: legitimate authority derives from God (v. 26), is exercised through justice (v. 4), is demonstrated in care for the poor (v. 14), is undermined by lies (v. 12), and its presence or absence determines the welfare of the entire people (v. 2). This is not mere political pragmatism but theological principle rooted in the nature of God as the ultimate King and Judge.

第2、4、12、14和26節建立了一個連貫的政治神學：合法的權柄來自神（第26節），通過公義來施行（第4節），在關懷窮人中得以彰顯（第14節），被謊言所敗壞（第12節），其存在或缺失決定了全體人民的福祉（第2節）。這不僅僅是政治實用主義，而是植根於神作為最終君王和審判者本性的神學原則。

3. The Antithesis Between Wisdom and Folly | 智慧與愚昧的對立

The chapter repeatedly contrasts the wise and the foolish (vv. 3, 8, 9, 11, 20). The fool is characterized by uncontrolled speech (vv. 11, 20), anger (v. 22), pride (v. 23), and rejection of correction (v. 1). The wise person is characterized by restraint (v. 11), humility (v. 23), care for the poor (v. 7), and receptivity to correction (v. 15). This is not merely a contrast of intelligence but of fundamental orientation toward or against God.

本章反覆對比智慧人和愚昧人（第3、8、9、11、20節）。愚昧人的特徵是不受控制的言語（第11、20節）、憤怒（第22節）、驕傲（第23節）和拒絕糾正（第1節）。智慧人的特徵是節制（第11節）、謙卑（第23節）、關懷窮人（第7節）和樂於接受糾正（第15節）。這不僅僅是智力的對比，而是朝向或背離神的根本取向。

4. The Fear of Man vs. The Fear of God | 懼怕人與敬畏神

Verse 25 is the theological climax of the chapter's ethical instruction. All the failures described in the chapter—the ruler who listens to lies (v. 12), the flatterer (v. 5), the coward who partners with thieves (v. 24)—can be traced to the fear of man. The solution is not self-generated courage but trust (*batach*) in YHWH, which produces genuine freedom and security.

第25節是本章倫理教導的神學高潮。本章描述的所有失敗——聽信謊言的統治者（第12節）、諂媚者（第5節）、與賊同夥的膽小鬼（第24節）——都可以追溯到懼怕人。解決之道不是自我產生的勇氣，而是信靠（*batach*）耶和華，這產生真正的自由和安全。

PART V: COMPREHENSIVE COMMENTARY NOTES

第五部分：綜合註釋筆記

Derek Prince | 戴爾克·乃德

Prince's key contribution to understanding Proverbs 29 lies in his teaching on the fear of the Lord as the antidote to both the fear of man (v. 25) and the casting off of restraint (v. 18). In his series "The Fear of the Lord," Prince identifies seven aspects of this holy fear from Proverbs, culminating in the insight that the fear of the Lord is a *choice* (Proverbs 1:29)—those who reject correction (v. 1) have fundamentally chosen not to fear God. Prince also emphasizes that flattery (v. 5) is a manifestation of the spirit of deception that opposes the fear of God.

乃德對理解箴言29章的關鍵貢獻在於他教導敬畏耶和華是懼怕人（第25節）和放縱不羈（第18節）的解藥。在他的「敬畏耶和華」系列中，乃德從箴言中識別了這種聖潔敬畏的七個方面，最終得出一個洞見：敬畏耶和華是一種選擇（箴言1:29）——那些拒絕糾正的人（第1節）根本上選擇了不敬畏神。乃德還強調，阿諛（第5節）是反對敬畏神的欺騙之靈的表現。

Charles H. Spurgeon | 司布真

Spurgeon's sermon on Proverbs 29:25 remains one of the most comprehensive treatments of the fear of man in homiletical literature. His key insights include: (1) The fear of man produces deception—fearful people become liars; (2) The fear of man is a worse evil than any suffering it seeks to avoid; (3) Biblical examples show that even the greatest saints (Abraham, David, Peter, Elijah) have fallen to this sin; (4) The cure is not willpower but *trust*—faith in God's character and promises; (5) The one who trusts in God is safe—not comfortable, not popular, but *safe* eternally. Spurgeon also applies this to the ministry: "If I dare not speak the truth upon all points, and dare not rebuke sin, what is the good of me to you?"

司布真關於箴言29:25的講道仍然是講道文學中對懼怕人最全面的論述之一。他的關鍵洞見包括：(1) 懼怕人產生欺騙——恐懼的人變成說謊者；(2) 懼怕人是一種比它試圖避免的任何痛苦更糟糕的罪惡；(3) 聖經中的例子表明，即使最偉大的聖徒（亞伯拉罕、大衛、彼得、以利亞）也曾陷入這罪中；(4) 醫治不是意志力而是信靠——相信神的品格和應許；(5) 信靠神的人是安全的——不是舒適的，不是受歡迎的，但是永恆地安全的。司布真還將此應用於事奉：「如果我不敢在所有要點上講真理，不敢責備罪，那我對你們有什麼用呢？」

John F. MacArthur | 約翰·麥克乃瑟

MacArthur's approach to Proverbs 29 emphasizes the doctrine of progressive hardening. He connects verse 1 to the warning passages of Hebrews, teaching that there is a point of no return for those who persistently resist God's correction. MacArthur also stresses the practical implications of verse 18 for the church: the absence of faithful

exposition of Scripture—not merely "vision" in the popular motivational sense—leads to spiritual anarchy. He insists on distinguishing between the *chazon* (prophetic revelation of God's Word) and human strategic planning.

麥克乃瑟對箴言29章的處理強調漸進硬化的教義。他將第1節與希伯來書的警告段落連結，教導對於那些持續抗拒神糾正的人，有一個無法回頭的臨界點。麥克乃瑟也強調第18節對教會的實際含義：缺乏忠實的聖經闡述——不僅僅是流行的激勵意義上的「異象」——導致屬靈的無政府狀態。他堅持區分 *chazon*（神話語的先知啟示）和人類的策略規劃。

Pastor Stephen Tong (唐崇榮) | 唐崇榮牧師

Tong's Reformed perspective brings several unique emphases to Proverbs 29. First, his insistence on the sovereignty of God over all human rulers (v. 26: "every man's judgment comes from the LORD") reflects his Calvinistic conviction that all authority is delegated and accountable to God. Second, his cultural-mandate theology applies verses 2 and 4 to the responsibility of Christians in every sphere of life—politics, education, art, commerce—to bring the wisdom of God to bear on human institutions. Third, Tong's emphasis on *total depravity* illuminates verse 27: the mutual abomination between righteous and wicked is not merely social preference but reflects the spiritual antithesis at the heart of the human condition after the Fall.

唐崇榮的改革宗視角為箴言29章帶來幾個獨特的強調。首先，他堅持神對所有人類統治者的主權（第26節：「人一切的判斷都從耶和華而來」）反映了他加爾文主義的信念：所有權柄都是委派的，且要向神交賬。其次，他的文化使命神學將第2和4節應用於基督徒在生活每個領域——政治、教育、藝術、商業——的責任，將神的智慧帶入人類的制度中。第三，唐崇榮對全然敗壞的強調照亮了第27節：義人和惡人之間相互的憎惡不僅是社會偏好，而是反映了墮落後人類處境核心的屬靈對立。

N.T. Wright | N.T. 賴特

Wright's contribution to understanding Proverbs 29 would center on several themes. First, his emphasis on the renewal of creation through God's justice connects verses 2, 4, and 14 to his broader framework of new creation theology—just governance is not merely utilitarian but participates in God's renewal of all things. Second, Wright's understanding of Torah not as burdensome legalism but as the covenant charter of God's redeemed people illuminates verse 18b ("blessed is he who keeps the Torah")—this is the joy of living within God's good order, not the burden of external compulsion. Third, Wright's political theology of Jesus as the true King gives verses 2 and 4 their ultimate fulfillment in Christ's rule.

賴特對理解箴言29章的貢獻將集中在幾個主題上。首先，他強調通過神的公義更新創造，將第2、4和14節與他更廣泛的新創造神學框架連結——公義的治理不僅是功利的，而是參與了神對萬事的更新。其次，賴特理解律法不是重擔性的律法主義，而是神救贖子民的盟約憲章，這照亮了第18節下半部分（「遵守律法的便為有福」）——這是活在神美好秩序中的喜樂，而非外在強制的重擔。第三，賴特關於耶穌作為真正君王的政治神學，使第2和4節在基督的統治中得到終極的成就。

Michael S. Heiser | 邁克爾·海瑟

Heiser's supernatural worldview brings a unique dimension to several verses. Verse 18's *chazon* (prophetic vision) connects to his teaching on the divine council—prophets received their revelation through admission to YHWH's heavenly court (cf. 1 Kings 22:19–23; Isaiah 6; Jeremiah 23:18). When this channel of communication is absent, the people are left without supernatural guidance and protection. Verse 6's "snare" (*moqesh*) language connects to Heiser's work on spiritual warfare: the enemy lays traps for humanity, but sin itself becomes the trap that ensnares the wicked—a self-imposed bondage. Verse 27's cosmic antithesis between righteous and wicked reflects Genesis 3:15 and the ongoing spiritual conflict between the kingdom of God and the powers of darkness.

海瑟的超自然世界觀為幾節經文帶來獨特的維度。第18節的 *chazon*（先知異象）與他關於神聖會議的教導連結——先知們通過被允許進入耶和華的天上法庭而接受啟示（參列王紀上22:19-23；以賽亞書6章；耶利米書23:18）。當這個溝通管道缺失時，百姓就失去了超自然的引導和保護。第6節的「網羅」（*moqesh*）語言與海瑟關於屬靈爭戰的研究連結：仇敵為人類設下陷阱，但罪本身成了捕捉惡人的陷阱——一種自我施加的捆綁。第27節義人與惡人之間的宇宙性對立反映了創世記3:15和神國與黑暗權勢之間持續的屬靈衝突。

Jordan Peterson | 乔丹·彼得森

Peterson's psychological framework illuminates several proverbs in this chapter. Verse 1 illustrates the principle that voluntary, incremental correction prevents catastrophic involuntary collapse. Verse 11 ("A fool vents all his feelings") connects to his teaching on the necessity of articulate speech and the danger of emotional incontinence. Verse 15 reflects his emphasis on the necessity of socialization through proper parental discipline. Verse 23 embodies the psychological truth that narcissistic inflation inevitably leads to collapse, while genuine humility—honest self-assessment—leads to sustainable achievement and recognition. Peterson would also connect verse 18 to his teaching on the necessity of a transcendent value hierarchy: without a "vision" (higher-order value structure), individuals and societies descend into chaos.

彼得森的心理學框架照亮了本章中的幾句箴言。第1節說明了自願的、漸進的糾正防止災難性的非自願崩潰的原則。第11節（「愚妄人盡吐心中的話」）與他關於清晰言語的必要性和情感失禁危險的教導連結。第15節反映了他強調通過適當的父母管教進行社會化的必要性。第23節體現了心理學真理：自戀性的膨脹必然導致崩潰，而真正的謙卑——誠實的自我評估——通向可持續的成就和認可。彼得森還會將第18節與他關於超越性價值等級必要性的教導連結：沒有「異象」（更高階的價值結構），個人和社會就陷入混亂。

Ray Comfort | 雷·康福特

Comfort's application of Proverbs 29 is primarily evangelistic. Verse 25's "fear of man" is, for Comfort, the single greatest hindrance to evangelism in the modern church. He teaches that Christians who know the gospel but remain silent are ensnared by human opinion. The solution is to recognize that the fear of man is itself a sin—a form of idolatry that elevates human approval above divine obedience. Comfort also connects verse 1 to the urgency of evangelism: those who are "often reproved" by the conviction of the Holy Spirit through the law and conscience, yet harden their necks, will be "suddenly destroyed." This should motivate believers to share the gospel while there is still time.

康福特對箴言29章的應用主要是佈道性的。第25節的「懼怕人」對康福特而言是現代教會中佈道的最大單一障礙。他教導，那些知道福音卻保持沉默的基督徒被人的意見所困住。解決之道是認識到懼怕人本身就是罪——一種將人的認可置於神聖順服之上的偶像崇拜形式。康福特還將第1節與佈道的緊迫性連結：那些通過律法和良心受聖靈感動「常受責備」卻硬著頸項的人，將「頃刻敗壞」。這應該激勵信徒在還有時間的時候分享福音。

Gary Hamrick | 蓋瑞·哈姆瑞克

Hamrick's verse-by-verse teaching style brings practical application to every verse. He emphasizes verse 18's proper interpretation (divine revelation, not human goal-setting), verse 15's relevance for modern families struggling with permissive parenting philosophies, and verse 25's call to courage in an age of social media pressure where the "fear of man" takes new forms—fear of being "cancelled," fear of losing followers, fear of online mockery. Hamrick teaches that the principles of Proverbs are timeless precisely because they address the unchanging human condition.

哈姆瑞克逐節教導的風格為每一節帶來實際應用。他強調第18節的正確解釋（神聖啟示而非人類目標設定）、第15節對現代家庭在放任主義養育哲學中掙扎的相關性，以及第25節在社交媒體壓力時代對勇氣的呼召——在這個時代，「懼怕人」採取了新的形式——害怕被

「取消」、害怕失去追隨者、害怕網上嘲笑。哈姆瑞克教導，箴言的原則之所以永恆，正是因為它們針對不變的人類處境。

Voddie Baucham | 沃迪·鮑查姆

Baucham's focus in Proverbs 29 centers on verses 15 and 17 within his broader family-discipleship theology. He teaches that the modern rejection of biblical discipline is rooted in secular humanism's fundamental misunderstanding of human nature. The Bible teaches that children are born with foolishness "bound up in their hearts" (Proverbs 22:15), and that the "rod and reproof" are God's appointed means of driving it out. Baucham insists this is not abuse but love: "Those who spare the rod hate their children, but those who love them are diligent to discipline them" (Proverbs 13:24). He also connects verse 2 to his teaching on the Christian's responsibility in the public square: when believers withdraw from cultural engagement, wicked men fill the vacuum and the people groan.

鮑查姆在箴言29章中的焦點集中在他更廣泛的家庭門徒訓練神學中的第15和17節。他教導，現代對聖經管教的拒絕根植於世俗人文主義對人性的根本誤解。聖經教導孩子生來就有愚蒙「迷住」他們的心（箴言22:15），而「杖和責備」是神所設立的驅除愚蒙的手段。鮑查姆堅持這不是虐待而是愛：「不忍用杖打兒子的是恨惡他，疼愛兒子的隨時管教」（箴言13:24）。他還將第2節與他關於基督徒在公共領域責任的教導連結：當信徒退出文化參與時，惡人填補了真空，百姓就嘆息。

Commentary Critical and Explanatory on the Whole Bible (Jamieson, 1871) | 全聖經批判與解釋性註釋（杰米森，**1871**年）

The JFB commentary provides several insights unique to its era of scholarship. On verse 4, it notes the sacrilegious connotation of *terumot* (sacred contributions demanded by corrupt rulers). On verse 8, it offers three possible translations of *yapichu* (from different Hebrew roots: "set on fire," "blow violently," or "ensnare"), showing the textual richness. On verse 13, it reads "the usurer" or "creditor" rather than "oppressor,"

following the LXX and Vulgate. On verse 18, it provides the comprehensive semantic range of *yippara'* ("are dissipated; revolt; become unbridled; are made naked"). On verse 19, it connects the "slave mentality" to John 8:34–35 and Romans 8:15, showing how spiritual slavery produces the same resistance to verbal correction. On verse 25, it notes that even Abraham fell to the fear of man (Genesis 12; 20), citing Venn's dictum: "Be afraid of nothing more than the detestable cowardice of a selfish and unbelieving heart."

JFB 註釋提供了幾個其時代學術特有的洞見。關於第4節，它注意到 *terumot*（腐敗統治者索要的神聖供物）的褻瀆含義。關於第8節，它提供了 *yapichu* 的三種可能翻譯（來自不同的希伯來字根：「放火」、「猛力吹」或「設圈套」），顯示文本的豐富性。關於第13節，它依照七十士譯本和武加大譯本讀作「高利貸者」或「債主」而非「壓迫者」。關於第18節，它提供了 *yippara'* 的全面語義範圍（「被消散；背叛；變得無拘無束；被剝光」）。關於第19節，它將「奴隸心態」與約翰福音8:34-35和羅馬書8:15連結，顯示屬靈的奴役如何產生對言語糾正的同樣抗拒。關於第25節，它注意到即使亞伯拉罕也曾陷入懼怕人（創世記12；20章），引用文恩的格言：「不要懼怕任何事物，唯獨要懼怕自私和不信之心那可憎的懦弱。」

G.C. Lewis Sr. | G.C. 路易斯

Gerald C. Lewis Sr., as a biblical expositor focused on helping Christians "rediscover the depth, beauty, and complexity of Scripture," would emphasize the literary artistry of Proverbs 29's structure. Lewis's approach to Scripture stresses close reading and attention to the original languages. He would draw attention to the chapter's chiastic elements, the deliberate repetition of key terms (*tsaddiq/rasha'*, *chokmah/evil*, *'am/people*), and the way the chapter moves from individual correction (v. 1) through societal governance (vv. 2–4) to the cosmic antithesis (v. 27), creating a complete worldview framework. Lewis's emphasis on helping Christians read Scripture deeply and historically would underscore that these proverbs are not merely practical tips but theological assertions about the nature of reality under God's governance.

G.C. 路易斯作為一位專注於幫助基督徒「重新發現聖經的深度、美麗和複雜性」的聖經闡述者，會強調箴言29章結構的文學藝術性。路易斯對聖經的方法強調細讀和對原始語言的關注。他會引起人們注意本章的交叉對稱元素、關鍵術語的刻意重複（*tsaddiq/rasha'*、*chokmah/evil*、*'am/people*），以及本章如何從個人的糾正（第1節）通過社會治理（第2-4節）到宇宙性的對立（第27節），創造一個完整的世界觀框架。路易斯強調幫助基督徒深入和歷史性地閱讀聖經，這將凸顯這些箴言不僅僅是實用的提示，而是關於在神治理下現實本質的神學斷言。

PART VI: CONCLUSION

第六部分：結論

Proverbs 29 is a masterful conclusion to the Hezekian collection, weaving together the personal, familial, social, political, and cosmic dimensions of wisdom. Its central thesis can be summarized: **The presence or absence of divine wisdom—received through revelation, embodied in just governance, transmitted through faithful discipline, and lived out in humble trust before God—determines whether individuals, families, and nations flourish or perish.**

箴言29章是希西家文集的精湛結語，將智慧的個人、家庭、社會、政治和宇宙維度交織在一起。其中心論點可以總結為：神聖智慧的有無——通過啟示接受、在公義治理中體現、通過忠實管教傳遞、在神面前謙卑信靠中活出——決定了個人、家庭和國家是繁榮還是滅亡。

The chapter moves from warning (v. 1: the stubborn will be broken) through description (vv. 2–24: the various manifestations of wisdom and folly in society) to resolution (vv. 25–27: trust in God rather than fearing man, and the final, irreducible antithesis between righteousness and wickedness). This progression mirrors the gospel itself: the law exposes our need (v. 1), wisdom describes God's good order (vv. 2–24), and faith receives God's provision of safety and security (v. 25–26).

本章從警告（第1節：頑固的將被折斷）通過描述（第2-24節：智慧和愚昧在社會中的各種表現）到解決（第25-27節：信靠神而非懼怕人，以及義與惡之間最終的、不可化約的對立）。這種進展反映了福音本身：律法暴露我們的需要（第1節），智慧描述神美好的秩序（第2-24節），信心接受神對安全和保障的供應（第25-26節）。

As **Spurgeon** concluded his sermon: "Whoso putteth his trust in the Lord shall be safe." As the **Jamieson-Fausset-Brown** commentary notes on the final verse: "This proverb serves as an apt summation of the whole... Righteousness and immorality are mutually exclusive. One must follow one path or the other." And as the Hebrew text itself declares in verse 18: without divine revelation (*chazon*), the people are stripped naked (*yippara'*) of protection and order; but blessed (*ashrehu*) is the one who keeps God's instruction (*torah*).

正如司布真在他的講道中總結的：「凡信靠耶和華的必得安穩。」正如 **Jamieson-Fausset-Brown** 註釋在最後一節指出的：「這箴言是整體的恰當總結……義與不義是互相排斥的。人必須選擇一條道路或另一條道路。」正如希伯來文經文本身在第18節所宣告的：沒有神聖啟示（*chazon*），百姓就被剝去（*yippara'*）保護和秩序；但遵守神的指示（*torah*）的人便為有福（*ashrehu*）。

May we be among those who receive correction with humility (v. 1), who seek justice for the poor (v. 7), who keep the Torah with joy (v. 18b), and who trust in the LORD rather than fearing man (v. 25)—so that we may stand among the righteous (v. 27) on that final Day when every man's judgment comes from the LORD (v. 26).

願我們成為那些謙卑接受糾正的人（第1節），為窮人尋求公義的人（第7節），喜樂遵守律法的人（第18節下），以及信靠耶和華而非懼怕人的人（第25節）——使我們能在那最終的日子站在義人中間（第27節），當人一切的判斷都從耶和華而來的時候（第26節）。

Soli Deo Gloria | 惟獨榮耀歸於神

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